Must Remain in
Transcription Room

M2571

Group II Barn

Thursday

May 15, 1975

MR. NYLAND: Before we start talking about Work, I would like to mention a few things. All of you know that we have had correspondence and conversations with the Town Board and the Planning Board. When was it? We went over there Tuesday evening for a Planning Board work session and sat about two and a half hours. The main thing, as you know, was the difficulty what to do with the crafts. Could we actually make things on our Chardavogne Village or not? I think the general opinion of the Planning Board and part of the Town Board is in our favor. It's not finally decided but I think it is quite right to continue now to plan. I don't think there will be any difficulty than just a few details. I sent a letter to Victor Ludmerer, our lawyer, for him to use in connection with the Planning Board. The letter specified really the aim of this group, or the Institute, and had to explain in particular why we thought that crafts, as we practice it, is not a commercial undertaking. I would like you to be advised of the different things that are of essential value for the group as a whole, so I've decided to put a copy of that letter on the bulletin board. The bulletin board that I now refer to is a special bulletin board for, what I call, important communications. And you can read it. I want to eliminate all kind of interpretations and perhaps even gossip, things you don't know and I think you are entitled to. So it is

far better to tell you exactly what is what. I will also put on that bulletin board certain statements about what kind of activities are we now engaged in , so that you become a little bit more conversant with what we are doing and what other people are doing. So that will help cooperation.

You see, the way I look at these activities at the present time, I divide them really in four groups. They are related with each other, but for me they are like All-Quarter-Maintainers, that is, there should be in charge different people who understand that form of cooperation. The first group, I consider construction and related activities. It covers a fairly large section of our work and, as I say, I will put a list on the bulletin board so that you know what I classify in one or the other. The second has to do - the second group - has to do with crafts and maintenance of the Barn and the Village. I hope we can make plans for that now a little bit more definitely. I've held it up until this whole business with the Town Board got straightened out, and I think we're far enough now really to make further plans, without perhaps doing too much as yet, at least we can start talking about it to see what we ought to do. I say the Barn ought to be a much more beautiful place, much more taking care of, not sloppy. And the Village I hope will be a real lovely village, where it will be a pleasure to go to and where crafts can be followed up. Sometimes the crafts could move over there, some time in the future. Many of the crafts we now have at the so-called Feagles Barn should go there, although I think with the crafts we still will have what I call home industry, certain crafts who like to stay home or in their own surrounding, for obvious reasons sometimes. Nevertheless, they belong to the general craft industry. All of that also should be correlated and brought together so as to have more understanding of each other and also, in that way, work together. The third group I call a very general group, made up of all women, in which we

have to deal with what is perhaps services of a certain kind, like eating, but also including school, nursery, kindergarten, including decoration, that what takes place within the buildings, so that there could be more understanding between the women as a whole and each person will have certain tasks, if they want to. But it also should be connected with each other as the general understanding of not getting into each other's hair, but really wanting to work together. And the fourth group I call administrative and services, because there are certain activities which are not primarily like construction and plumbing and electricity. They have to do with, let's say, the Railroad Store or the Bookstore, or things of that kind which belong there. They have to do with the Bakery. Those are services. Administration, of course, in that particular group includes all office activities, contact with other groups, taking care of tapes, taking care of all kind of correspondence, taking care of the management, you might say, in a general way of the meetings, or whatever we may do about music, or of course including movements. Things of that kind which are generally put together in a larger group, but all I would say have to be correlated again and again so as to become more efficient about our general aims. And in that way I think you will have a better idea of what the Institute stands for, and what it's particular ultimate aim is. I say again, I would like to make this group, and all the buildings we, at the present time, own, including what is there in Amity, that each will have a certain place in relation to each other and belong to certain categories, so that we can really work much more efficiently, and that there is much more understanding of what are all of us doing and where do we do it, and what are we doing it for, so that that kind of understanding will introduce certain elements, I call it in general, working together, and understanding that we are busy in ordinary life as represented by the totality of a group. Much of it, as you know,

is ordinary life, having to do with the maintenance and taking care of ourselves, so that we can continue to live, and that we can meet different conditions as a unit; like, for instance, a concerted effort on the part of all of us to see what to do regarding Town Board, Planning Board and Warwick in general. I hope it will lead to a discussion every once in a while about such things, but also that in the meetings there is much more of an understanding of who speaks, from where, what is his or her experience, so that that kind of understanding will lead to an understanding of why people think or feel the way they are, or what are they doing, and that there is much more understanding between us. I don't think there is enough of that and, having grown a little bit perhaps even too fast, there wasn't very much time because much of the time had to be spent in trying to maintain ourselves. But I think that can be changed and thereby also I think that the level of discussions in the direction now of further development and what we really mean as a development of a spiritual kind, and why the Institute puts in its title 'religious' development, why that is important for us to keep track of and not to forget it, even if we are so much engaged in that what has to be done. I hope that all of that will increase the particular level on which we could live and could actually learn to understand much more of each other, and in that sense of course, help each other.

We will start with that next week, here and there, little detail. I will let you know from time to time. There's a great deal of work that has to be done in connection with it. It is sometimes very difficult for me - it's a difficult responsibility that I have, to know what to do at the proper time, and sometimes you, you know that, that it is difficult to get hold of me and that you have to catch me every once in a while when I have a little time. But I hope you can understand that. I would also like to tell you that, next week - the beginning of next week I will not be here. I will have an examination at

the hospital as a check-up. Nothing serious, so you need not worry. But it is necessary for my health to make sure that I don't do too much, but that I allow myself to do certain things that are within my, let's call it, physical capacity. I ask you simply to recognize such things also when I sometimes say I do not have the time, that you will really understand it. It's very difficult to keep track of the activities here. It's already a good job but when there are, in addition, there are other groups more or less starting to develop, who need, in their own development, certain advice, consultation about the activities they become engaged in, particularly let's say, the West Coast, or even Santa Fe, or that what takes place in Boston, all such things of course have to be correlated. And they have to be understood in the proper way and I would like such people to profit by our mistakes. Of course it does take time. It's quite right that it does take the time. But we have to be careful that we, if we give advice, it is advice that actually can be taken and can be understood. A great deal of my time is taken up by listening to them, and it has prevented me still to continue with Firefly, which I consider one of the more important activities that I can be engaged in, because that has an aim, an aim for the future, so that the group can continue to exist after I die. I hope not to die too soon. I hope that there is time enough for a variety of these things to start to become crystallized, and more in an, I would almost say, a lucid form so that they can be looked at, and the lucidity can indicate what is contained within them, within such forms. It is a good aim, I think, to have. It's not impossible. It requires, really sacrifice of different kinds, and really a wish for wanting, as it were, to live together and not to make too many stupid mistakes on our part, and above all the requirement, you know, has to be honesty among all of us, wherefer we are and whatever kind of members there may be, that that stands out; the level on which

we want to cooperate with each other. That is what I wanted to say because now we can go into discussion of Work, our main object for being here at the Barn.

I listened to Tuesday and Wednesday. I liked both groups. There was discussion on a very good level, and trying to stay within the particular compartments, as you might say, of that what we should discuss on a Tuesday and what should be discussed on a Wednesday. It is getting better. There's more willingness to listen. The groups were also much more quiet, much more attentive. There are, of course, several things that I still believe we ought to sharpen a little bit, to get a little bit clearer about it. The best way for me is really when you ask the question again, or similar questions, so that we can discuss it in the same way as you discuss such things on a Wednesday in particular. Certain questions of Wednesday I think indicated that such people should go to Tuesday. There is still ignorance about the tools of Work, and I will admit, it is very difficult even to make a little distinction but you should attend Tuesday, not just stay away. I've said, three evenings, these are important, and you have to concentrate on that if you really want to Work and learn to Work, because you will not learn how to Work from reading only. And you will not learn to Work by just being by yourself. You may know the principles and that may even be clear, and even you may have the intention of wanting to Work, and you may make all kind of tries and experimentations. The real way to find out is to talk in public, to talk with your friends, to make it such that there is much more opportunity for different kind of questionings, so that they get out of the limitations of the small groups, which of course are limited, and friends or foe, it does not matter. When you have a large group, you have a difficulty in talking because you feel a little fear and you don't want to talk too much about that what of course you don't know. At the same time, you have to exchange what is in your

mind by means of a formalation in your mind , and an expression of a certain kind, I say sometimes, convincingly talking about your Work or convincingly talking about the tools which one ought to use for Work. And you will only have it in a group like this, to reaffirm that what you feel is right for you. Then also, when that is accomplished and it can be, because if you really want to keep levels of meetings up to a certain spiritual formation of an exchange, a that kind of level, not - you see the difference is - /we are talking about a spiritual development, about the possibility of the creation of a Soul. We are talking about conscious life; we don't talk about that what can take place in unconsciousness. It's quite all right to talk about that here and there, but it is not, I said before, it is not permanent, even if temporarily you do something a little different, it does not mean that you are convinced you ought to continue with it, unless there is a spiritual background for it. You will undo again, when you're not in contact anymore - and there are of course many groups who, at the present time, talk about such things, of a certain change which is necessary for ordinary behavior in ordinary life. And although I say there is no objection to it, our aim is really entirely different, because it has to do with a development at this time, within this lifetime, of something that could be accomplished in the direction of a spiritual existence which will, I say simply, help us, With the knowledge that we will continue to exist in a spiritual form, and then, how equipped will we be when we finally die? And what is there then of this kind of spiritual value because it has to be spiritual, because when we die we die to the material forms. And therefore any kind of different ways of behavior, keeping our physical form the way it is with a little psychology mixed up with it, is not going to build anything of a permanent character.

Now it is not neeessary that you want to believe in it, and particularly when you want to strive to make a Soul, it does mean a great

requirement of wanting to give up certain things and gradually shedding the bondage of this Earth, particularly that what is bondage as indicated by a physical body.

So, I'm not against these little bits of nonsenses that they do talk about of how to become a good politician etc.,etc. We talk about spiritual values, we talk about a future, a hereafter; and we talk about the acquisition of that what is necessary to face such issues of Soul development, of a relationship towards God, a relationship towards life as a whole, a relationship we must understand as something that is a responsibility to have to understand it now, because if one doesn't and you become a very lovely man but remain unconscious, you have to come back. You will have to meet such problems some time. If it were not necessary we would not think or even consider the question of esoteric knowledge, because in ordinary life on Earth esoteric knowledge happens to exist, and that's an indication that one has to consider it. You may not always have the proof for a spiritual existence, but the fact is that our mind is adjusted to taking care of a variety of things, including the possibility of a further development, and the very fact that we want to talk about it and consider it important and want to spend that time on it, as many, many people on this Earth, ever since people were born to this Earth have done and have left here and there their mark in history, and about which we do know a little when we study such indications and such, as Gurdjieff calls them, Messengers from Above, coming down to Earth with a very definite purpose, to tell and to elucidate and to help people, to introduce certain elements which had been forgotten, and to undo the consequences of the organ Kundabuffer, that that should become much more important for us, wanting to develop that, and of course our behavior should become more and more ethereal, and really much more understanding, much more, as it were, lifting itself up away from the ground a little bit and walking on air, walking on that,

proud. It's a very interesting little bit of a reviewing stand, of all the people that come by, all of them have their 'I' there if they could know it. In any event, whatever you know about it, you can see yourself coming towards you, coming through you and leaving you again.

See it in that sense, because then you understand what is needed: non-identification even with the future of what might come with the anticipation, at the same time knowing that that what is future must come to the present. That means that whatever you change into will become a moment of an existence for yourself and you will have to review that, observe it impartially. And then you can, as it were, dismiss it, letting it go in the past because it has served its service for you to be present to you in the moment of your existence.

These are the things sometimes I think perhaps you're liable to forget. Non-identification, impartiality, even with future roles you learn them and you hope that they then can stand the scrutiny of an 'I', when an 'I' says, after you have created that, looking at your creation, when it can say, yes it might; it is well done. That is the criterion of creation. When God created the world, His 'I' said that it was well done.

One more little thing. How do you know when something is aware? An 'I', part of you being aware about yourself. What is that what you receive as knowledge? Sometimes a recognition. But many times just the existence of what one is. What is then necessary? Try to understand that. The elimination of your feeling, and the elimination of your association. What we call that feeling, we say is not the property of myself that I wish to continue with the way I am. I want a recognition of my feeling to become non-identifiable with me because the accent of myself is not on me any longer. It is on the spirituality of all life existing, including God as omnipresent. And when I talk about simultaneity, when I talk about that what is then still

I call it simply, those kind of impressions which become truthful. That we must not forget because that's the aim of us. Our aim is not a direct one: to become a good, well-meaning kind of a man and even clever. That's not our aim. We want to become real man, fully developed, not only in cleverness of the mind, in facility of course of the mind, in clarity of the mind, but a very definite development of an emotional part of oneself. And for the development of such emotions, that there has to be an understanding what is keeping an emotion from developing into Kesdjanian bodies? We have to learn to understand that because about such things we have to talk. We don't have to talk too much about our physical behavior. We know that; we are familiar; we are not so stupid.

But you see, it is important you keep on having that in mind and I say it in particular, because we now talk about changes. For years I have not wished to talk about it because when you talk about a change, you fall so easily in a change in an ordinary unconscious way, using your mind for telling you what is better, and that a great deal of that has a relationship with that what one is on your birth itself, as a person. The idea of Gurdjieff is to indicate what is right for a person to become, and the usage only for the body in that sense, that it becomes a conveyor of energy for the purposes of further growth. Not only the growth here on Earth; this will lead to an understanding on Earth, how to behave in relation to that what is of future possibility of development or an acquaintanceship, I sometimes say, with heaven; or a relationship of a Soul character, and not just a little bit of nonsense we talk about Soul travel, or about astral bodies, or about EST. That is not our domain. We have something else to wish for which has to do with a development of a man as he really ought to become. We say real man, yes, conscious, conscientious, a man with a will, a man who knows what to do, where, how, in any condition of this life and hereafter, not having to face, having to think about it, not to be too

hesitant, but to know for sure what is right; and also to know for sure, don't indulge in that what is wrong.

You see, the accent has to stay on that. And so, when we talk about changing, we change only for the purpose of being able to Work better, and the determination of that change has to be in line with a development which we express as vertical. And a realization that that what we then do has to again be a change in which we are non-identified, in which Work has to continue, and where Work itself can be recognized as a resultant whenever one goes into a different kind of a change, whatever that change may be, that we become more and more free from ourselves. And that is the way you can reocgnize that you are still on the right road, when that what you change into is not going to be more identifiable with yourself. That's why I say it is so difficult to understand that because now talking about a little change, you think about what you ought to become. You still shouldn't. You try, but at the same time you try to be awake. You can never forget this requirement of awakening and keeping on being awake, saying simply with a, in a simple way: an 'I' continuing to exist all throughout such changes, so that the changes then are determined by an 'I' as a guide, and also checked up, really that there is something that tells you at a certain time quite truthfully, that you're still identified, and that also should be dissolved. The whole pur pose of Work is to understand what it is to become free, and to become free from your identification is of course one of the most important aspects.

Identification many times is like a partnership that you cannot dissolve. You keep on hanging onto something that belongs to you, and you want to keep. You're afraid of taking a step in the dark. And whenever you change, you think that that will do it. It won't do the trick. The change itself is not worth anything. It is only to give life, which is in every one of us, more of a chance to become more free,

more and more preparation for, I call it, real death, dying to oneself, to give a chance that that life what is life that can be found is only to be found when we lose that what is life at the present time which we are familiar with. Life will remain in existence, and of course we talk about our ordinary behavior, the way we are as a human being and the way we continue as a human being, but making that what is the form much more, I say sometimes, austere, much more lucid, much more simple, much less binding. It's important you understand that.

And so , when you talk about a change you want to make and you project that and you see that as a possibility in the future, there is always the present. Sometimes you see you must understand this quite well. Life is like a parade; it comes from the future to the past, to the present, into the past. And the parade is you, with all your different attributes coming, with behavior forms the way you think it will be, the way it actually is, and the way you remember it has been. You sit in the reviewing stand of such a parade and you come down Fifth Avenue and you walk. And there is the future of that what is coming. And the point when you see yourself is right at the reviewing stand, when you yourself pass by, and your 'I' sits there and looks at you. And then in the past, there you go; you cannot change it anymore, that's the way you were , and the consequences are all your own. When you think of what is coming of that parade, of you, and you know that you will be reviewed, you will be scrutinized, you will be seen, the 'I' will observe you. There is a knowledge on the part of that 'I' of how you walk, what you really are, because an 'I' looks through you. It is not bound by the form you take, and that even if you want to salute, the 'I' sees why you wish to salute to your own 'I'. Maybe sometimes to be recognized, sometimes to create an impression that after all you're not a tail of a donkey, or you want to emphasize the fact that you have had a hell of a time and now you are there, and you have Worked and you are

associated with any kind of a thought process, that this particular process of awareness has not in it any reference to any association. Then you will understand that thinking and feeling have no place in awareness; and as long as there is still a little bit of that, when it is only a flash and it goes over into continuation, you run the risk that your mind and your feeling will take over. That is exactly the devil, taking on the form of your thought and feeling and parading as awareness. You must be very careful about that, because you get fooled quite easily. The continuation of an 'I' is that you constantly wish this 'I' to be practical, to be in practice, to function, and that it constantly will be fighting against all in-roads as a result of your thoughts and your feeling. Because that continues. Your body continues so you are all the time under the influence of these other factors of unconsciousness. And the difficulty is not to eliminate them, but not allow them to come in. You're busy with your spiritual life and your development. You're busy with the manufacture of your Kesdjan, with the manufacture of your Soul. You're busy with the creation of an 'I' which you need for your help, and that is your Work. And you don't allow , and you don't want to allow any kind of a thought or a feeling to enter, even if they come with the best of intentions, even if such thoughts and feelings will tell you that they can do it also and maybe much better, and with much less trouble.

This is most of the time the difficulty, that you don't want to continue to Work and Work and Work. You would like to make a little Work and then feel that you're entitled to rest. No, I don't think you should rest. But you should find in Work the possibility of a balance within you, so that you won't get tired. That is really the aim, because you get tired because your feelings and your mind, in thinking, keeps on functioning and interfering. But the realization of that what is within , as, when it becomes an equilibrium, all it is is

an existence of movement which compensate each other, and therefore when they are in equilibrium, they will not affect you. They can continue in movements and produce definite results between them. I said many times between involution and evolution and man in-between. But when he wishes to go in the direction of evolution, he must turn involution to the same extent that he is busy himself, within the two influences, the same activity which keeps on taking place in his ordinary mechanicality is useful for the involution as well as the evolution. And he has to make sure that his thoughts and his feelings are directed towards the possibility of seeing God, and that his 'I' and the gradual change within himself gradually understands what it is to become God.

The development of a Kesdjan, development of a Soul body - those are the things that require our attention and constantly, and for a long time, constantly making the effort. There is a development in a spiritual sense, indicated also by the Law of Seven. Of course it exists because we're subject to it as long as we're on this Earth. And this Law of Creation for ourselves is also this DO RE MI, the particular period of becoming acquainted with Work, applying it in the constancy of wanting Work to be there, the changing over from 'that I am' to 'what I am.' 'That I am' means I exist, 'that I am' means a description of what I am. When I say 'how I am,' it means what I wish to become, because I understand that what I am now and how I function will have a possibility for further development. So you might say there are three little steps like that, but don't quibble about it. The fact is I want 'I' to be there, and whatever it is that this 'I' can become aware of, in that I am as life, and what I am as I was in the past, and how I am/wishing to become in the future I hope an 'I' can see, observe all that as actuality and as potentiality, and then give me the assurance that I'm on the right road.

These are the little things which you have to keep in mind, I feel,

when you are discussing Work; don't quibble too much. Your experience has to tell that you really know, and then one or two words is necessary to indicate that you're not fighting each other, and you don't have to argue. There's only one aim: to see that whoever is talking can be understood by you, that you make that attempt to wish to see what is ticking within such a person, and that then when you answer or when you want to add to it, you start again where the other person has left off. It is a solution to answering questions, of where are the questions coming from and then linking up with that state where it ended, where the questioner finished what he was saying, and then almost immediately you ought to take over and continue. Continue in the line of thought as produced by the questioner, and then bedding the line of thought when the questioner already was unclear. But always establishing trust, indicating you understand him, but then simply saying, We don't talk about that now. Have the ability to say that, because you help a person when you tell him that he is not Working. In a very definite way, saying remember ABC, remember the presence of the Lord with you, remember the influence which is exerted on you when you put yourself in that kind of a state of wishing to become a man, and looking for that what is within yourself for a development, and to see how such a development can take place when you will allow that kind of influence to be absorbed by you, so that you then, as a result, will change.

And so let's talk now about that what really can happen and let's be done with all the different things that are contributory to it, but not wanting to continue to dwell on it. The next step is, continuation of the existence of an 'I'. (Yah.) (TURN TAPE) And I think we're now at a very good point because where is the continuation of discussions of 'I'? Have you any questions? Have you any questions? Let's talk about it.

Frank Conaway: Mr. Nyland?

MR. NYLAND: Yah?

Frank: It's Frank Conaway.

MR. NYLAND: Yes.

Frank: I have a question about - I see it as two questions but I think it's the same thing - well, I'll just talk about something that happened today. I was working in the darkroom and at one point I was reminded of Work and as I began to Work, as I began to try to have 'I' with me, I don't know whether, which started first, but there was a certain kind of energy going through me which has almost always, to one degree or another, been associated with my efforts. A kind of vibration, and kind of usually through my chest and through my head. And it's something that's , in the last few months, has been more noticeable than before. It didn't particularly get in the way or it didn't seem to have any effect on the effort itself, though sometimes it goes off and gets into a kind of congestion, and then I know that something's amiss. Other times it just seems to accompany the effort. At any rate later...

MR. NYLAND: Frank, I still will have to ask you, what kind of effort?

Frank: I was trying to wake up, I was just try ing to have an 'I' with me as I was developing film.

MR. NYLAND: What would this 'I' in the dark see? What could it become aware of? Because the 'I' has to function. It doesn't matter so much how you imagine it to be, but there has to be a certain activity. We call it awareness; an awareness of something that is me by something which is an 'I', or which is a function.

Frank: There was that, Mr. Nyland.

MR. NYLAND: Good. What did it see - in that sense?

Frank: I simply experienced something present to me which was conscious of the fact that I was there and the only way I could talk about the

information I received was in terms of my meagerness in relation to that being that was with me.

MR. NYLAND: But you were active and you were developing, and you couldn't see very well. The 'I' definitely could observe you?

Frank: Yes, sir.

MR. NYLAND: And was aware and gave you an indication that this 'I' was actually telling you that you existed and made movements?

Frank: Yes, sir.

MR. NYLAND: Was there? that kind of continued presence in whatever you now were doing?

Frank: It was - when it first began there was, during this period that I was talking about, there were repeated efforts and repeated experiences of that sort. I continued to Work at different times later on, and there was another period, or there were several periods later in the day when the same kind of process took place. But then I experienced - what I experienced was much more definitely in terms of an entity than I have - I don't know how to express this but I mean ...

MR. NYLAND: Of something being present to you? As an entity.

Frank: Yes, sir, much more definitely an entity than I had experienced before. Not that the separation was any stronger, or that the information was any stronger, but the sense of a distinct entity was stronger.

MR. NYLAND: You see, what is important (is) that you are under that constant scrutiny, if it can be maintained like that, constantly giving you information about yourself that you existed, and that the movements you were making also you knew about such movements; and that really the thoughts and the feelings became very much impartial; that is, functioning on their own, that there was this 'I' more and more interested in what you were doing without you being really interested in what you were doing yourself, as if there were two different parts functioning at the same time.

Frank; Yes, sir, that's exactly what I want .

MR. NYLAND: Okay. Then leave it. Don't talk too much about the vibration and whatever there is in your chest and so forth. The fact is something else existing which is then, let's say, aware of you, and is in the awareness as pure as it can be. That is something that exists and one knows it. I say sometimes, when an 'I' is aware of me and it is rightly received by myself, I, myself, become aware of the existence of 'I'. At the same time my ordinary existence continues, and although I could even allow a little description of that, in my head saying, but don't, be careful of the tray because it might spill, and I have to make sure that it doesn't stay in the solution too long, and such things. It need not interfere with the other kind of wish in the creation of an 'I' continuing to observe me. And don't make it too complicated. Don't try to describe it. If there is that kind of 'I' with you, be grateful. Continue as long as you can with an 'I', as it were, seeing you, observing you. Don't explain it.

Frank: All right ? , sir.

MR. NYLAND: All right?

Frank: The other part of it, though, is not - that that part is clear, but the part about that kind of energy when-there are other times when that does not go into an experience like that, when it goes into a kind of state that goes past a certain point and then I can't shake it and I don't...

MR. NYLAND: Begin again.

Frank: I don't know what I'm doing.

MR. NYLAND: Begin again. Forget it. You run up and you are in a dead end street.

Frank: It's difficult to drop it; it's difficult to forget it.

MR. NYLAND: No, no, No, no. No, no it's not difficult. Your ordinary life will take over right away. You keep on thinking about it when it is

already your ordinary life. That's why you think it is difficult to drop it; you have dropped it already. You make a statement to yourself that it doesn't function, you're back again in ordinary unconsciousness. You can drop the thought but the - already Work has been dropped long before that.

Frank; Yes, sir.

MR. NYLAND: You see what I mean?

Frank: Yes, sir.

MR. NYLAND: Yah. One state of unconsciousness or another doesn't matter so much. Both is unconscious. All right?

Frank: All right, sir. Thank you.

MR. NYLAND: Good.

Andrea: Mr. Nyland?

MR. NYLAND: Yah.

Andrea: This is Andrea.

MR. NYLAND: Yes, Andrea. You and I have a very definite understanding, haven't we?

Andrea: Yes, sir.

MR. NYLAND: Good, because I'm very critical about you. Let's hear it, Andrea.

Andrea: Well, I was at the Barn this morning and I was having some conflicts within myself about roles. And I thought it was causing a lot of tension and somebody's baby was crying and I thought I would Work and that would help.

MR. NYLAND: Help what?

Andrea: That would help the situation and...

MR. NYLAND: Which situation? Stopping the baby from crying?

Andrea: Yah.

MR. NYLAND: No. It won't help; it is nonsense. We talk about Work on yourself. If you Work on yourself and get in a different state

maybe you know what to do with the baby. Now talk about your attempt you made, Andrea. We've talked now many times about how to Work and what has to be done. So now, don't let's lose each other in the crying of the baby. hat did you do for yourself in respect of Work?

Andrea: Well there's - another thing I want(ed) to say before I talk about that..

MR. NYLAND: No, let's talk about that because that's most important.

Andrea: I can't pinpoint a specific attempt right then...

MR. NYLAND: Oh, then we don't talk about it.

Andrea; Okay. Later on when I went home after being very spontaneous and open for about an hour, and maybe at times being in something like a - actually being there and not having too many considerations, I went home and I did some ordinary work. And what I noticed was all these tense behavior forms and that reminded me of Work and then...

MR. NYLAND: Yah, now wait a minute. Reminded you of Work, then what?

Andrea: Ah. Well what I needed, I saw my manifestations.

MR. NYLAND: Impartially, Andrea?

Andrea: Well, in a sort of a flash.

MR. NYLAND: No, no, no, no. Impartial.

Andrea: Well, I'm not sure I ...

MR. NYLAND: You know what I mean.

Andrea: (Like)I would see my shoulders hunched over and things like that.

MR. NYLAND: Whatever it was. You were identified with whatever you saw.

Andrea: I was?

MR. NYLAND: Of course you were. Otherwise you wouldn't even describe it. You talk about yourself in an ordinary way, Andrea, about different states in which you are, more alive, less alive, little bit tired, whatever it may be. Whenever you speak I never understand what you are doing, and I never believe that you make an effort for an 'I'. An 'I'

is something quite different, Andrea. An 'I' is impartial to you. You're constantly talking about yourself. Try to understand what is the meaning of an 'I' as something that is objectively observing you, and accepting you for whatever you are. Use the word acceptance for yourself; what it is that you are doesn't matter. There is an acceptance of that what you are is that what you are, and that is the realization of an 'I' when it is observing you. And we talk about that, not your ordinary or your extraordinary life. I hope you see what I mean, Andrea, 'cause I refuse to go into a description of what your experiences were. All right?

Andrea: Well, it's good to know once you ...

MR. NYLAND: Yes, keep in mind, what is an 'I'. You ask yourself, what is meant by an 'I', what is meant by that kind of effort of creating an 'I' ? What is the function of such an 'I'? If you want to describe it, what is it doing What is it supposed to do? Try to become clear about the terminology of Work itself, not all the time describing yourself as you are, because you do that all the time. It won't help you.

Andrea: Yeah.

MR. NYLAND: You understand?

Andrea: Not by experience.

MR. NYLAND: No, no, you understand now by your mind. You understand what is meant?

Andrea: Not exactly.

MR. NYLAND: Then you have to think about it, and next week you can ask me.

Andrea: Okay.

MR. NYLAND: All right?

Andrea: Yah.

MR. NYLAND: Yah.

Fred Curchack: Mr. Nyland?

MR. NYLAND: Yah.

Fred: It's Fred.

MR. NYLAND: Curchack?

Fred: Yes.

MR. NYLAND: Yah.

Fred: I'm just beginning to get a glimmer of the value that suffering could have in helping me to wake up. For instance, two nights ago I lost something that I really needed and had to look for it for about an hour under unpleasant circumstances. And I remembered Work many times during that time and was able to really observe myself in the process of walking around. And the wish stayed with me. And I related it directly to the difficulty that the situation had caused me and the friction it caused me. But I noticed that there are very definite limits in myself as regards how much I'm willing to suffer, with how much I'm also willing to experience emotions or be open in situations with other people. And I'm interested in going beyond those limits in myself.

MR. NYLAND: Fred, let's forget about it. Let's start with ordinary Work in a very simply way, and don't try to apply it when you're suffering, or when you walk around with a thought that you ought to find something. Let's start early in the day when there are very few thoughts.

Fred: Mr. Nyland, I definitely do, I Work early in the day, when ...

MR. NYLAND: Good, then let's talk about that because this , what you're talking about, I think is much too difficult. Talk about your ordinary life, as it is, not hampered by suffering or exceptional circumstances. Why take one of the most difficult things when you want an 'I' to be there? It is practically impossible when you become engaged and you suffer and that emotion takes place, you might say it's a little deeper than a feeling; I don't like to call it emotion but at least

it's an intensity of a feeling, or really definitely something for yourself that you miss, that is, it ought to be found and the concentration on that - you cannot be impartial about yourself that way. For a moment, you might see yourself. Immediately you have the thought again.

When do you Work, Fred?

Fred: I do Work the first thing in the morning and in preparing my breakfast, and in - this morning I remember, while drinking a cup of coffee, it was a good time.

MR. NYLAND: And then? During the day. For instance, today. When did you happen to think...

Fred: Well, in between classes, when I had free time, after I'd leave the classroom/ for instance and I'm alone in the hall, there's very frequently...

MR. NYLAND: You're teaching, are you?

Fred: Yes, I am.

MR. NYLAND: Yah. Do you ever see yourself while you teach?

Fred: Oh, yes I do.

MR. NYLAND: Well, then in the class then is an opportunity to do that.

Fred: Well, I hesitated to describe it. It's not a simple...

MR. NYLAND: HuH?

Fred: I hesitated to talk about it because it wasn't a simple moment?

MR. NYLAND: Oh no, Why? An 'I' is happy to see you as simple as you can be.

Fred: Yah. Actually today I was working with various groups and I did see myself many times at that time. I was in a..

MR. NYLAND: Impartially, Fred?

Fred: Yes, that's what I'm talking about. Especially in walking from one group to the next.

MR. NYLAND: Were you here when we talked about observation of yourself in any kind of condition, physically, feelingly, and intellectually?

Fred: No, I was told to listen to that tape just today.

MR. NYLAND: Yah, will you do that?

Fred: Yes, I'd...

MR. NYLAND: Because that will help you to give much more scope to the possibility when things are so simple, as you say. Extend it in that direction and leave the anxiety about something that you have lost, leave it alone. Try to make a little list sometimes, how often actually you Work , not thinking about it, actually that you do make an attempt during the day, so that it become(s) much clearer. Many times I think you - anyone - thinks that they? Work much more than they actually do.

Fred: I'm certain of that.

MR. NYLAND: Make a list. Count it up. Give yourself a certain credit for a long period that you have it in mind and actually make an attempt. At the end of the day, see how far you are. I would say, try to be much more honest about it. We live by something that we hope we have done, and usually it isn't so. It's already the interpretation of it and the rationalization at the end of the day so that even the thought of Work you already call Work. And you know well enough it isn't. Will you do that for a week?

Fred: Yes, I will.

MR. NYLAND: EVery day. Leave out the difficult times, just the ordinary - as you say, when you're walking. If actually, while you are walking, is it more than the thought, is it really an awareness? Could you honestly say 'it' is walking? Without having any desire to describe it, or identify it that you are walking, you, yourself, Fred, that 'it' is walking, that whatever the behavior is of yourself is acceptable to this 'I' - no criticism, no wish to be different, and no thought - listen to the cassette on that. Then you will extend the possibility of application, and then really go to town with it. Yah?

Fred: Yes, sir.

MR. NYLAND: All right.

Fred: But I just wanted to - I don't want to press the issue except - of suffering. I understand the principle very well that you told me but, having heard many tapes dealing with the need to put yourself in certain s uations which will bring out...

MR. NYLAND: First, Fred, first start with considering the suffering as nothing. If there's total acceptance of your suffering, you don't want to keep it - call it by the name suffering. See if you can get to that state. When you are in that kind of a state, the energy available, it can be used. It is much further off than you think.

We can talk about suffering, about the difficulties, the negative states and all the rest, but it is too theoretical. All right, listen to the cassette and we can talk about it next time. All right?

Fred: Yes.

MR NYLAND: Good.

Idell Conaway: Mr. Nyland?

MR. NYLAND: Yah.

Idell: It's Idell.

MR. NYLAND: Idell?

Idell: Yes.

MR. NYLAND: Yah.

Idell: I had a very special day but I didn't quite realize it until the end of the day. But this morning I was driving into Amity and I remembered an 'I' and it occurred to me that the possibility of the existence of an 'I' might always be there, but that there's nothing for it unless I wish it. And so really all I tried to do at that point was to be uncomplicated and this is not a description of "ork, but I had a realization at that time of what subjectivity was, is in me for the first time in a different way. And I shouldn't go into

all that because it's almost a semantic sort of thing but I didn't think of Work. Really, I didn't. I thought about what an interesting realization it was. But other little knocks sort of happened during the day and..

MR. NYLAND: I think it is right that you want to describe it and then it may be like a new experience, because it is possible that you more and more discover your subjectivity, your mechanicality, or certain things you are doing unconsciously - habit, movement, your body - whatever it might be. And you can gradually learn a little bit more about yourself and still you need not call it Work but I think it is a result of that kind of interest about yourself. And so the addition of such facts are helpful. It is again the question of when you want to introduce Work, can you accept such a fact about yourself? Can you accept your own subjectivity? So then , you will have to make an effort regarding that what you are now seeing and which maybe a new light on your own subjectivity, if you want to Work with it, it is right.

Try to accept something that is new. (I: Yah.) It's very difficult.

Idell: Well you know it's all very interesting.

MR. NYLAND: Yah, it's interesting. Of course it is.

Idell: So in that sense I guess...

MR. NYLAND: In that sense it's fine. It won't buy you any bread in heaven, though.

Idell: Yah.

MR. NYLAND: You know what I mean?

Idell: But at least it's not heavy...

MR. NYLAND: Yah. You have to bake it still.

Idell: (Laughs) Yah.

MR. NYLAND: All right?

Idell: Remember then(?),Mr. Nyland, tonight it was after dinner, Frank

was talking to me and I was listening and I was very relaxed.

MR. NYLAND: And what - say it again.

Idell: Tonight after dinner..

MR. NYLAND: Yah.

Idell: Frank and I were just sitting at the table and he was talking and I was listening and there was something there.

MR. NYLAND: I believe you, darling, but just take it then. Huh? Grab it. Get hold of it. Lasso it.

Idell: Oh, yeah.

MR. NYLAND: Yah. You can lasso - The I in the circle of the lasso.

Idell; I didn't do anything. It did something.

MR. NYLAND: No, but you must do it. Don't remain interested. Make it a little bit profitable to you. I agree.

Idell; You mean make it work for you?

MR. NYLAND: Yah, make it, make it, use it for Work. Use it for getting something else out of it than just interest. I can be interested in a variety of things when I look in the book - art book - and I say, yes, it inspires me and there are beautiful designs of pottery and so forth. But unless I'm going to make them I don't really use it. I only have a little enjoyment in my mind. So when you say it's interesting, sure, that's right, and it'll make the mind function a little bit, but it is a little hollow. You know?

Idell: Yah, but when I say interesting I mean it's a whole- the idea that - well, see the experience I had was that I'm not able to judge much of the time, was that just a new focus on the idea...

MR. NYLAND: But take it further then. That's what I mean. Use it if you see that you have more accumulation of interesting data, that is a different kind of a state or whatever it is that takes place, use it for the purpose of wanting to Work then. Get inspiration from that what you recognize or that what you see, or that what you read. The inspiration

is to put it in something that is of more use. As I say, you look at a nice picture of a pot. It's fine but it's of use to you when you start making one. The pot itself is your experience. The application. All right?

Idell: Yes.

MR. NYLAND: Yah, you see what I mean. Don't be lazy.

Idell: Yah, I keep waiting for...

MR. NYLAND: Yah, yah...

Idell: ..the ( )

MR. NYLAND: Yah.

Idell: Except that's not really true. That's not true.

MR. NYLAND: No, I don't think you are waiting. I think you really do not know what to do about it, and it's interesting to you because it is something new that is taking place, and to some extent, it is fascinating. But, I think, you have to get through that because it can continue like that and still you can remain in admiration?

Idell: Okay.

MR. NYLAND: The value of candy is eating it. All right?

Idell: Yeah.

MR. NYLAND: Good, Idell.

Sal DiGiorgio: Mr. Nyland?

MR. NYLAND: Yah.

Sal: Sal DiGiorgio.

MR. NYLAND: Who is it?

Sal: Sal DiGiorgio.

MR. NYLAND: Yes.

Sal: The ( ).

MR. NYLAND: Yes, yes.

Sal: About emotions. When I came back about... .

MR. NYLAND: About movements - emotions?

Sal: Emotions.

MR. NYLAND: Yes.

Sal: About four of five weeks ago, I was working in the back of your house and I stopped raking for a moment, and I applied a stop exercise.

MR. NYLAND: Now wait a minute. Wait a minute. Don't start mixing things up. A stop exercise is never given to yourself by yourself.

Sal: Well, I relaxed.

MR. NYLAND: Good, or you stopped. Or you leaned on your rake. With this kind of thing, what were you doing? Cleaning up?

Sal: Well, I was just raking the leaves off.

MR. NYLAND: Yah. Did it get clean ?

Sal: Well, I (couldn't really)... .

MR. NYLAND: No, I mean were you actually working in a double way?

Sal: Oh, I was working.

MR NYLAND: Oh, good. All right.

Sal: I don't get a chance to work physically, but the point I want to bring out is from that experience I was able to determine for myself how stiff I had become. It was six years since..

MR. NYLAND: Yah, now that's old hat isn't it?

Sal: Pardon?

MR. NYLAND: That's - I mean it happens to everybody. You're still - after six years, you haven't done any physical work so you find you're stiff. Okay, so what? Let's get down to Work. What is the attempt you made? What did you do? Work, I mean now.

Sal: I discovered from that ability to relax that I could see myself.

MR. NYLAND: Yah. Did you see yourself - again I ask, impartially?

Sal: I began to cry. I just sat down and cried.

MR. NYLAND: What for?

Sal: I don't know.

MR. NYLAND: Oh.

Sal: I have no idea.

MR. NYLAND: You were emotionally involved?

Sal: I was emotionally cleaning out it seemed to me.

MR. NYLAND: Did you have some thought about an emotion that made you cry?

Sal: No, it was simply that the beauty of the place and whatever it was, whatever the influence was at that time acted upon me to bring that about.

MR. NYLAND: Yah, all right. Good So that took place. You sat there and cried.

Sal: Right.

MR. NYLAND: And you sat there and cried. Now what?

Sal: Well, that seemed to bpen up a channel inside...

MR. NYLAND: No, no. You have to know it. It doesn't seem to, Is it there or not; was it there?

Sal: Oh, yes definitely.

MR. NYLAND: Okay. What did you do with the channel?

Sal: It was emotional... . A change as it were, and I was able to relate to people...

MR. NYLAND: No, no, no, no, no, no. Are we talking about Work?

Sal: Yes.

MR. NYLAND: Really? You think so? Of course we don't.

Sal: I was very very sensitive to myself.

MR. NYLAND: To yourself?

Sal: Yes.

MR. NYLAND: Yah, good. Now what did that produce?

Sal: Well, it produced an emotional openness .

MR. NYLAND: Yah, that...

Sal: See, before I had a shield up...

MR. NYLAND: Wait a minute...

Sal: Shield, I don't know...

MR. NYLAND: Wait a minute. Do you understand Work?

Sal: I think I do.

MR. NYLAND:, Well, then, where is this 'I'?

Sal: Well, I place it in the ability to sense and to feel myself.

MR. NYLAND: Oh, no. Will you listen to some tapes?

Sal: I will.

MR. NYLAND: Good. Ordinary tapes where it is explained, huh? Take the Seminar tapes and sit and listen to it. What is 'I'? What is it supposed to do? How do I make it? Out of what? And then what does it give me? Let's talk about Work. You , skirmish around - it's of course as experience it's fine to have something that emotionally involves you and that puts you in a good state, and also perhaps a little bit more open. But we talk about acquisition of knowledge of yourself. We talk about an observation process which gives me facts of that what I am; the realization of that what I am actually in truth. And about that we want to talk. It can take place in the back of Firefly or wherever it is, but the fact is, you have to Work. Try to understand what we mean by that. An 'I', something of an objective nature, objective faculty, has to be there as a function actually observing you Working with a rake, or sitting or crying. All right?

Sal: Yes.

MR. NYLAND: Will you do that because it is no use to sit and talk around it, you know? Let's get straight.

Sal: Well, there were other changes though, Mr. Nyland.

MR. NYLAND: Huh? What?

Sal: There were other changes.

MR. NYLAND: Yah, yah, yah, yah, but I don't hear anything about objective faculty. Nothing about anything objective. We have time. You can listen to it and next week I hope we can talk about it.

All right?

Sal: Yes.

MR. NYLAND: I would suggest you go to Tuesday if you can do that.

Sal: Okay.

MR. NYLAND: Yah.

Dick Eppel: Mr. Nyland?

MR. NYLAND: Yah.

Dick: Dick Eppel.

MR. NYLAND: Yah.

Dick: I was walking this evening on the road, trying to make a Work attempt, and have an 'I' become present to me. And in that experience, I experienced a distinct separation in the sense that something became aware of me walking, and in that awareness, it was like I lost perspective. And normally I 've had that experience before where I somehow it - fearful in the sense that I could observe my body walking, but I had no sense of my body and it was like I was separated from it. And this time, it was Jacques who was telling me to re-make an attempt. And it was - not let that fear that brings me back to myself in an ordinary way take over. And I made an attempt again and again.

MR. NYLAND: Were you fearful this time?

Dick: I was. And I re-made the attempt all right. And in some sense there was a continuation of that presence, an 'I' observing the fact that I was just walking. But then it's like my ordinary - but like in that awareness it was as if there was a vacuum that was created . It's like my ordinary mind...

MR. NYLAND: No, no, wait a minute. What do you mean by vacuum?

Dick: Well, it was like, with that separation, that the ordinary part of me has no perspective, no sense of security or solidity to it.

MR. NYLAND: Oh, really?

Dick: That's, that's - yeah.

MR. NYLAND: Is it that that creates a little fear?

Dick: And that creates a fear. It's like I'm walking...

MR. NYLAND: Like a zombie.

Dick: Uh, yah.

MR. NYLAND: Yah.

Dick: Yah.

MR. NYLAND: Now, can you pinch yourself?

Dick; Yah.

MR. NYLAND: Sometimes, I say, if it is possible to give yourself a kick in the pants. That will wake you up physically sufficiently. And then you can Work, particularly when you have fear about that; don't engage in that kind of an activity when you have fear, because you will not be able to Work at all. Stop it and start again.

Dick: Where does that fear come from?

MR. NYLAND: I think unknownness - to some extent. And also sometimes an emotion which is involved in what you really want to do, and it goes at the expense of a realization of that you still are alive, that you still exist, I mean. There's nothing serious about it, but there's no use continuing with it because then you can start mixing things up and it won't lead to anything . The best thing is simply to stop it and begin all over again. Start by watching your step, walk slowly and see if at that time something can be present to you as a body, just simply walking. There's no fear connected with that and you don't have to, because you can put your foot on the ground. That will give you enough realization that you are not floating. And you don't have to have any fear about it.

Whenever one has difficulty in Work, one always comes back to great simplicity as if one is just then starting out. I many times compare it with writing an essay, and you cannot just make the sentences and you don't even know the words, but you start very simply in a description of that what you can command, as far as a few words are concerned. From there on, you start building it up. And when you get stuck in the tremendous quantity of thoughts and feelings

and whatever comes when you want to write, you first have to come, as it were, to yourself. Sift it out and become simple and then start writing again. It's the same process.

All right, Dick? (Silence.)

Someone: Mr. Nyland?

MR. NYLAND: Yah. Do you understand it?

Dick: I understand it. I guess I will have to try it now.

MR. NYLAND: Can you use it, I mean?

Dick: Yah.

MR. NYLAND: All right.

Dick: I'll have to try it.

MR. NYLAND: Okay. Okay. We can talk more about it if you like.

Mark Hoestmann: Mr. Nyland?

MR. NYLAND: Yah.

Mark: It's Mark.

MR. NYLAND: Mark, yes.

Mark: I was clear yesterday what it is that I was doing in Wark. And I was clear when I came to the meeting what it is that I've been attempting to do. But something you said in the beginning, having to do with not letting the feelings jump in, that I didn't understand.

MR. NYLAND: No, identification I said. It was not feeling - it might be a result of feeling about it. I talked about a change and that one doesn't become identified - shouldn't become identified with the change as it is. Even because it is different. I didn't really mention feeling, although you can bring in feeling that you feel that you're doing the right thing in changing, For instance, ...

Mark: I'd like to describe what I did today...

MR. NYLAND: Good.

Mark:.by way of an attempt.

MR. NYLAND: Good.

Mark: I was walking and it was a quiet time forme, and I tried to have something present to myself. And what the attempt for me was, it had to do with a feeling that was in myself that was getting in the way of really having the something go over into an experience. And what I tried to do and what I had been trying to do...

MR. NYLAND: Why was the feeling in the way?

Mark: I'm not sure if that's the right description, but there was a feeling - there was a feeling there that is myself, that had a need to be recognized and at the same time had a need to be worked with. It wasn't really in the way, it was more like - it was something that I had to work with.

MR. NYLAND: Yah. Good. Let's say that is simply a feeling you have about yourself, or even a thought about yourself. At the same time your body was doing certain things.

Mark: I was walking.

MR. NYLAND: Yah.

Mark: And there was - the attempt involved having - trying to have something present to that feeling which was myself at the same time while I was walking.

MR. NYLAND: Why do you want to be present to the feeling now?

Mark: Because that - that's what I believe that you've been talking about, and if it's the wrong direction I want to be corrected.

MR. NYLAND: NO, it's right. The stating the fact that there are feelings, I think that is where one begins. As soon as you have a feeling which is already directed in a certain way, so that that feeling becomes identified with an aim you have for your feeling, that is very difficult for an 'I' even to remain impartial about that. So you see, it's not a description in an ordinary sense with the different feelings I have and the different thoughts I have, because then I start to distinguish them and put a name on it. The fact that I have a feeling as a feeling center is for me important to give a motivation for a variety of things that I want to do.

And in the beginning I keep on simply seeing it as a motivation, without defining it. Because first a feeling is already expressed in that what becomes my exp erience of a movement or something that is in my body. Feeling is expressed, when it wants to express itself, by means of the behavior of my body. And so, the beginning of the observation of the feeling is simply as I say first the expression as my body now behaves, which is a result of a certain feeling. As it were, I take that what is the appearance of myself in behavior, and I trace back why it is behaving the way it is. Then I reach my feeling. It's much easier that way.

Mark: Yah. I've seen that.

MR. NYLAND: KEEp your feet on the ground. In the observation process, on the part of an 'I', even if one wants to include gradually observation of the other two centers, that what is your body requires much more attention than the other two. You can add them, but you cannot forget about the observation of yourself physically.

Mark: Well the feeling at times has been , as I saw it, very, very physical.

I mean it could not be separated between the fact that I was alive and

MR. NYLAND: Good. Good. Then you have to accept it. You have to accept it. I think it still too descriptive of what you actually are, and you feel about that.

Mark: Which is it that I have to accept?

MR. NYLAND: THe state of your physical body.

Mark: Yes.

MR. NYLAND: Without wishing to describe it, or like and dislike and so forth.

Mark: Uh hm.

MR. NYLAND: You see what I mean?

Mark: Yah. I think I do.

MR. NYLAND: All right.

Mr. Nyland

MR. NYLAND: Yah. That's it.

Bob L ( ).
Huh?
MR. NYLAND:

Bob: Yes.

MR. NYLAND: NExt time we should talk on two sides of the cassette I think. I make a mistake by talking too long at the beginning.

So, all right. I hope to see you next week. I hope you have a good week and good Tuesday and Wednesday, in preparation again for our discussion, maybe we can make it a little more in detail, as I say, if I don't talk too long.

Goodnight, everybody.

END TAPE.

Transcribed: Jessica
ROUGH: Jessica 1/7/76
proof: Andrea Jan 9/76
2nd proof: tili 27 Jan 1976